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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# THE MOSLEM SUNRISE

EDITED BY  
SUFU M. R. BENGALIEE

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## The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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THE

# Moslem Sunrise

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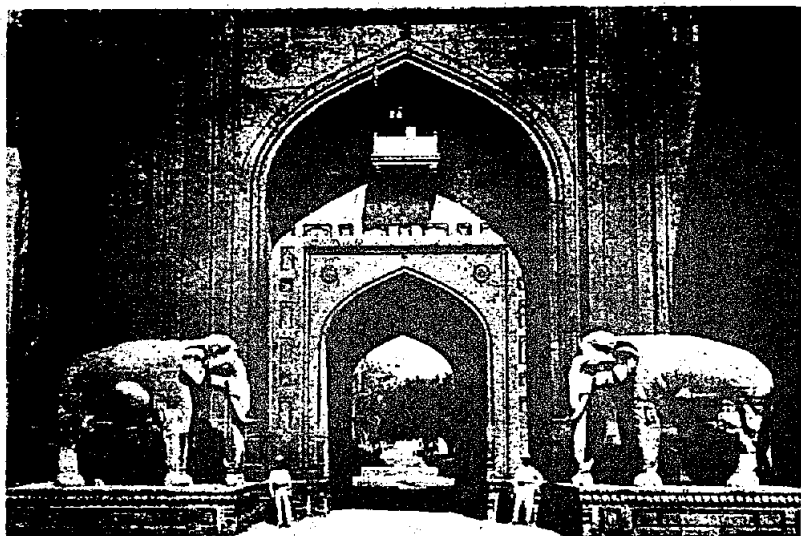
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# A Mughal Palace in Delhi, (India)



*The interior of Delhi-gate, built by Shah Jehan  
between 1638 and 1648*

*"Islamic Architecture reached its climax in India. The Alhambra in Spain is wonderfully beautiful, some mosques in Cairo are really sublime, but as Havel has said: 'All the great monuments of Saracenic art in India surpass those of Arabia, Turkey, Egypt, and Spain. . . The mosques of Cairo and Constantinople seem to be almost expressionless in plan and weak in construction in comparison with those of Bidjapur, Delhi, Fatehpur-Sikri and Ahmedabad. The coloured stucco and sharp geometry of Alhambra appear cold and monotonous by the side of the extravagant strength and richness of ideas of the Mughal palaces in India'." (Prof. Kheiri)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنَّ الدِّينَ عِنْدَ اللَّهِ الْاِسْلَامُ

## A Passage from the Holy Quran

### Transliteration

Ya Ayyuha-lladheena aamanoo la tulhikum amwaalukum walaa awlaadukum an dhikrillah; wa man-yaf-al dhaalika fa-ulaa-ika humul khaasiroon.

Wa anfiqoo minmaa razaqnaa-kum min qabli an-ya'tiya ahada-kumul mawtu fa yaquola Rabbee law-laa<sup>a</sup>akh-khartanee ilaa ajalin quareeb; fa-assadda-qanna wa akum-mina-ssaliheen.

Wa lan-yu-akh-khirallaahu nafsan idhaa ja-aa ajaluha wallaahu khabeerum-bimaa ta'-maloon. (LXIII—8-10).

### Translation

O Ye who believe, let not your wealth nor your children distract you from the remembrance of God. Those who do so, they are the losers.

And spend (in the path of God) out of what We have provided you with, before death cometh unto one of you, and he saith, "O Lord, If Thou wouldst grant me respite for a little while, then I would give alms and be among the righteous."

But God giveth respite to no soul when its term cometh and God is aware of what ye do. (LXIII—8-10).

# The Sayings Of The Master Prophet Muhammad

Omar Ibn-al Khattaab relates that the Holy Prophet said: "Verily, God uplifts some peoples through this book (The Holy Quran) and degrades others through it (on account of their forsaking it). (Muslim)

Abu Hurairah reports that the Holy Prophet said: "God does not look at your faces and your fortunes but He does look at your hearts and at your actions." (Muslim)

Omar Ibn-al Khattaab relates that he heard the Holy Prophet say: "Should you rely upon God as He ought to be relied upon, He would provide for you as He provides for the birds — in the morning they are without food but in the evening they have enough to satisfy their hunger". (Tirmidhi)

It is related on the authority of Anas that the Holy Prophet said: "No one becomes a true believer unless he loves for his brother what he loves for himself." (Bukhari)

Anas relates that the Holy Prophet said: "All the children of Adam are prone to err; the best of the erring, however, are those who seek forgiveness of God." (Tirmidhi)

It is related on the authority of Abdullah-Ibni-Amr that once a man asked the Holy Prophet, "O Prophet of Allah, in which action does the best of Islam lie?" The Holy Prophet replied: "That you should feed the hungry and call peace upon those whom you know and upon those whom you do not know." (Bukhari)

Ahnaf-Ibni-Qais relates: "I went to help a man who was fighting against another. On the way I happened to meet Abu Bakr who asked me, 'what do you intend to do?' I said, 'I wish to help this man.' He said to me: 'Retrace your steps, for I have heard the Holy Prophet say that when two Moslems fight against each other with the sword, the slayer and the slain both descend into hell. I then asked, 'O Prophet of Allah, the slayer may justly go to hell but why should it be so in the case of the slain?' The Holy Prophet answered, 'Because he intended to kill his companion.'" (Bukhari)

Muadh reports that he heard the Holy Prophet say: "God says that those who love one another for the sake of my glory will occupy a high place in heaven upon which My light will shine. Even the prophets and martyrs will be envious of that." (Tirmidhi).

# Excerpts From the Writings

of

Hazrat Mirza Ghulam Ahmad  
The Promised Messiah and Mahdi  
(1836-1908)

## THE SECRET OF SACRIFICE IN I'DUL-ADHA

O! Servants of Allah, ponder over this day of yours, the day of *Adha* (lambs sacrificed in the morning); for, in it are put secrets for the intelligent. And you know that in this day a great many animals are sacrificed in the morning. And the throats are cut of numerous camels and herds of cows. And herds of sheep are slaughtered to please the Creator and Sustainer of this Universe. And it has been done so from the beginning of the days of Islam up to this time.

And I think that the sacrifices offered according to our *Shariat* — the law of religion which is the best one, have outgrown the limit of number. And they have surpassed the sacrifices made by the followers of prophets gone before. And the face of the earth has become covered with blood on account of the great slaughter; and it has increased to an extent that if their blood be collected and it be made to flow, surely canals would flow therewith, and rivers would run and the pools and the large valleys would overflow with it.

And, certainly, in our religion, this action is counted as one of those that draw one near to Allah, to Whom be praise. And this is understood to be the riding beast which resembles the lightning in its speed and brightness. And it is for this reason that the animals to be sacrificed are called *Qurbani* (from *Qurb* meaning nearness); as it has been said that all those who perform it sincerely and devotedly and faithfully see more of Allah and become nearer to Him. And, surely, this is one of the greatest virtues (*Nusuk*) of the *Shariat*; and that is why it has been called *Nasikat* (sacrifice). And *Nusuk* in the Arabic language means obedience and worship; and this word is also

used in the sense of slaughtering these animals. So this commonness of meaning proves conclusively that the true worshipper is he who kills his self and its powers and all his beloved ones simply to please his Lord and Creator and Sustainer. And the strong winds of nothingness blow over him and his very atoms are carried away by the violent gusts of this storm. And he who ponders over these two common meanings of the word *Nusuk* and studies this point with a thoughtful mind and with his eyes open, will not have the least doubt and hesitation to admit that it points to the fact that the worship which saves one from eternal loss is the killing of the *Nafs-i-ammara* (the uncontrollable spirit or the spirit prone to evil). It should be stabbed at the throat with the spears of *Inqita* (cutting up of all connections and turning towards God) towards Allah the Benefactor, the Governor, and the Powerful. And the various kinds of bitterness involved therein should be borne patiently so that the soul be saved from the death of inexperience, negligence and forgetfulness. And this is what Islam really means and herein lies the true realization of complete submission and obedience. And a true Moslem is he who bows down his neck before Allah the Creator and Sustainer of all the worlds. And for Him he sacrifices the she-camel of his *self* and throws her down on her forehead, and he does not forget *his own death* at any moment.

In short, the sacrifices and immolations in Islam are meant only to remind us of this purpose. They are an incentive for the attainment of this dignity and they urge us towards a truth which is arrived at after a completely pious journey towards God.

So it is incumbent on each and every believer, male or female, who wishes to please Allah the Loving, that he should understand this truth and make it his only goal. He should enter it into his very self so that it may permeate his whole existence. He should never stop and never take any rest until he has performed this sacrifice for his Creator and Sustainer, the One Adored. And he should not be content with only a small specimen and a shell like the ignorant and the blind. But he should enter into the very spirit of sacrifice and perform it as he ought to do. And he should fulfil the spirit of the sacrifice with the whole of his intelligence and the soul of his purity



and piety. And here it is that the journey of all the devotees comes to an end. And this it is which is the highest goal of all the saints. The pious have no more steps to go. The pure and the most truthful cannot ascend higher. And the journey of all friends of God is brought to an end. And when thou hast reached this point, thou hast indeed done what thou couldst. Thou hast indeed attained the point of *Fana* (complete annihilation of the self) and at this point the tree of the *Suluk* (spiritual journey towards God) shall have grown to perfection, and the neck of thy soul shall have reached the young grass of the garden of purity and greatness; just as the long neck of the long necked she-camel is lifted up to a green tree.

After this come the charms, the sweet breezes, and revelations from the Majesty of Unity so that the remaining roots of humanity be completely cut off. And after this is given Life, Permanence, and Nearness to the soul which is lost in the Lord, and satisfied and pleased with Him, and the Lord is pleased with it. And all this is done to prepare the devotee for a reception of the heavenly bounties poured unto him after the second awakening of life. And after this the perfect man is decked with the robes of *Khilafat* — vicegerency, by God. Then he is dyed with the dye of heavenly attributes, by way of an image, fully to establish the dignity of *Khilafat*.

Then he comes down unto the world to attract the people towards spirituality. From the darkness of the earth he takes them to the light of heaven. He is made the heir of all the prophets, the saints, the learned, the wise, and the Suns of Nearness and Friendship who have gone before him. And he is granted the knowledge and wisdom of all the ancient sages and previous philosophers of Islam in order to establish his right to inheritance. Then such a man remains in this world for a period of time defined by his Creator and Sustainer, the Lord of Honour. His work is to illumine the world with the light of true guidance. And when he has illumined the people with the light of his Creator and Sustainer, or when he has sufficiently preached his mission; his name is made perfect, and he is called away by his Creator and Sustainer and his soul is lifted up to its own highest point. And this is what *Rafa* (lifting up) means according to the men of knowledge and learning. And *Marfu* — the one lifted, is the

man who drinks the cup of union from the very hands of the Beloved God Who is a River of Beauty. His humanity is eternal, but he is covered with a mantle of divinity. And this is the last point attained to by a seeker after God in his human creation. So neglect it not, ye people, and think ye of the secret underlying the sacrifices. Make them like mirrors to see this reality. And forget not these exhortations, and be ye not like those who have forgotten their Creator and Sustainer.

Our Creator and Sustainer, the Ever-lasting God has also pointed to this hidden secret in His word. He says to his prophet and He is the most Truthful, *"Say, certainly my prayers and my sacrifices and my life and my death are all for the sake of Allah the Creator and Sustainer of all the worlds."* See how He has explained the word *Nusuk* by the words "mahya" and "mamat" — life and death. He has in this way pointed towards the reality which underlies the sacrifices. Ponder over it, ye wise people. And he who offers his sacrifice with a knowledge of the reality, with a true heart, and a sincere intention has certainly sacrificed his self and soul, his sons and his grandchildren. And for him is a great reward like the reward of Abraham granted to him by his Creator, the Sustainer, the Glorious.

And towards it has pointed our Master the chosen, and our Prophet, the elected, and the leader of the God-fearing, and the seal of the prophets. He says, and he is the most truthful after Allah, *"Verily, the sacrifices are those riding beasts which carry one to the Lord of the Universe. They efface sins and keep off calamities."* This is what has reached us from the Best of creation, on Him be peace and the choicest blessings of Allah. He has pointed here to the philosophy of these offerings in words which are like beautiful pearls.

— KHUTBA-I-ILHAAMIYYA — A SERMON REVEALED.

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# Alchemy of Happiness \*

By

Imam Abu Hamid Muhammad Al-Ghazali  
The Love of God

The love of God is the highest of all topics, and is the final aim to which we have been tending hitherto. We have spoken of spiritual dangers as they hinder the love of God in a man's heart; and we have spoken of various good qualities as being the necessary preliminaries to it. Human perfection resides in this, that the love of God should conquer a man's heart and possess it wholly, and even if it does not possess it wholly it should predominate in the heart over the love of all other things. Nevertheless, rightly to understand the love of God is so difficult a matter that one sect of theologians have altogether denied that man can love a Being who is not of his own species, and they have defined the love of God as consisting merely in obedience. Those who hold such views do not know what real religion is.

All Moslems are agreed that the love of God is a duty. God says concerning the believers, "He loves them and they love Him," and the Prophet said, "Till a man loves God and His Prophet more than anything else he has not the right faith." When the angel of death came to take the soul of Abraham the latter said, "Have you ever seen a friend take his friend's life?" God answered him, "Have you ever seen a friend unwilling to see his friend?" Then Abraham said, "O Azrael! take my soul!" The following prayer was taught by the Prophet to his companions, "O God, grant me to love Thee and to love those who love Thee, and whatsoever brings me nearer to Thy love, and make Thy love more precious to me than cold water to the thirsty." Hassan Basri used to say, "He who knows God loves Him, and he who knows the world hates it."

We come now to treat of love in its essential nature. Love may be defined as an inclination to that which is pleasant. This is apparent in the case of the five senses, each of which may be said to love that

\*KIMIYA-I-SA'ADA translated by C. FIELD

which gives it delight; thus the eye loves beautiful forms, the ear music, etc. This is a kind of love we share with the animals. But there is a sixth sense, or faculty of perception, implanted in the heart, which animals do not possess, through which we become aware of spiritual beauty and excellence. Thus, a man who is only acquainted with sensuous delights cannot understand what the Prophet meant when he said he loved prayer more than perfumes or women, though the last two were also pleasant to him. But he whose inner eye is opened to behold the beauty and perfection of God will despise all outward sights in comparison, however fair they may be.

The former kind of man will say that beauty resides in red-and-white complexions, well-proportioned limbs, and so forth, but he will be blind to moral beauty, such as men refer to when they speak of such and such a man as possessing a "beautiful" character. But those possessed of inner perception find it quite possible to love the departed great, such as the Caliphs Omar and Abu Bakr, on account of their noble qualities, though their bodies have long been mingled with the dust. Such love is directed not towards any outward form, but towards the inner character. Even when we wish to excite love in a child towards any one, we do not describe their outward beauty of form, etc., but their inner excellencies.

When we apply this principle to the love of God we shall find that He alone is really worthy of our love, and that, if any one loves Him not, it is because he does not know Him. Whatever we love in any one we love because it is a reflection of Him. It is for this reason that we love Muhammad, because he is the Prophet and the Beloved of God, and the love of learned and pious men is really the love of God. We shall see this more clearly if we consider what are the causes which excite love.

The first cause is this, that man loves himself and the perfection of his own nature. This leads him directly to the love of God, for man's very existence and man's attributes are nothing else but the gift of God, but for whose grace and kindness man would never have emerged from behind the curtain of non-existence into the visible world. Man's preservation and eventual attainment to perfection are also entirely dependent upon the grace of God. It would indeed

be a wonder, if one should take refuge from the heat of the sun under the shadow of a tree and not be grateful to the tree, without which there would be no shadow at all. Precisely in the same way, were it not for God, man would have no existence nor attributes at all; wherefore, then, should he not love God, unless he be ignorant of Him? Doubtless fools cannot love Him, for the love of Him springs directly from the knowledge of Him, and whence should a fool have knowledge?

The second cause of this love is that man loves his benefactor, and in truth his only Benefactor is God, for whatever kindness he receives from any fellow-creature is due to the immediate instigation of God. Whatever motive may have prompted the kindness he receives from another, whether the desire to gain religious merit or a good name, God is the Agent who set that motive to work.

The third cause is the love that is aroused by contemplation of the attributes of God, His power and wisdom, of which human power and wisdom are but the feeblest reflections. This love is akin to that we feel to the great and good men of the past, such as the Imam Malik and the Imam Shafi, though we never expect to receive any personal benefits from them, and is therefore a more disinterested kind of love. God said to the prophet David, "That servant is dearest to Me who does not seek Me from fear of punishment or hope of reward, but to pay the debt due to My Deity." And in the Psalms it is written, "Who is a greater transgressor than he who worships Me from fear of hell or hope of heaven? If I had created neither, should I not then have deserved to be worshipped?"

The fourth cause of this love is the affinity between man and God, which is referred to in the saying of the Prophet, "Verily God created man in His own likeness." Furthermore, God has said, "My servant seeks proximity to Me, that I may make him My friend, and when I have made him My friend I become his ear, his eye, his tongue." Again, God said to Moses, "I was sick, and thou didst not visit Me?" Moses replied, "O God! Thou art Lord of heaven and earth: how couldest Thou be sick?" God said, "A certain servant of Mine was sick; hadst thou visited him, thou wouldst have visited Me."

This is a somewhat dangerous topic to dwell upon, as it is beyond the understanding of common people, and even intelligent men

have stumbled in treating of it, and come to believe in incarnation and union with God. Still, the affinity which does exist between man and God disposes of the objection of those theologians mentioned above, who maintain that man cannot love a Being who is not of his own species. However great the distance between them, man can love God because of the affinity indicated in the saying, "God created man in His own likeness."

### *The Vision of God*

All Moslems profess to believe that the Vision of God is the summit of human felicity, because it is so stated in the Law; but with many this is a mere lip-profession which arouses no emotion in their hearts. This is quite natural, for how can a man long for a thing of which he has no knowledge? We will endeavour to show briefly why the Vision of God is the greatest happiness to which a man can attain.

In the first place, every one of man's faculties has its appropriate function which it delights to fulfil. This holds good of them all, from the lowest bodily appetite to the highest form of intellectual apprehension. But even a comparatively low form of mental exertion affords greater pleasure than the satisfaction of bodily appetites. Thus, if a man happens to be absorbed in a game of chess, he will not come to his meal, though repeatedly summoned. And the higher the subject-matter of our knowledge, the greater is our delight in it; for instance, we would take more pleasure in knowing the secrets of a king than the secrets of a vizier. Seeing, then, that God is the highest possible object of knowledge, the knowledge of Him must afford more delight than any other. He who knows God, even in this world, dwells, as it were, in a paradise, "the breadth of which is as the breadth of the heavens and the earth," a paradise the fruits of which no envy can prevent him plucking, and the extent of which is not narrowed by the multitude of those who occupy it.

But the delight of knowledge still falls short of the delight of vision, just as our pleasure in thinking of those we love is much less than the pleasure afforded by the actual sight of them. Our imprisonment in bodies of clay and water, and entanglement in the things of sense constitute a veil which hides the Vision of God from us, al-

though it does not prevent our attaining to some knowledge of Him. For this reason God said to Moses on Mount Sinai, "Thou shalt not see Me."

The truth of the matter is this, that, just as the seed of man becomes a man, and a buried date-stone becomes a palm-tree, so, the knowledge of God acquired on earth will in the next world change into the Vision of God, and he who has never learnt the knowledge will never have the Vision. This Vision will not be shared alike by all who know, but their discernment of it will vary exactly as their knowledge. God is one, but He will be seen in many different ways, just as one object is reflected in different ways by different mirrors, some showing it straight, and some distorted, some clearly and some dimly. A mirror may be so crooked as to make even a beautiful form appear misshapen, and a man may carry into the next world a heart so dark and distorted that the sight which will be a source of peace and joy to others will be to him a source of misery. He, in whose heart the love of God has prevailed over all else, will derive more joy from this vision than he in whose heart it has not so prevailed; just as in the case of two men with equally powerful eyesight, gazing on a beautiful face, he who already loves the possessor of that face will rejoice in beholding it more than he who does not. For perfect happiness mere knowledge is not enough, unaccompanied by love, and the love of God cannot take possession of a man's heart till it be purified from love of the world, which purification can only be effected by abstinence and austerity. While he is in this world a man's condition with regard to the Vision of God is like that of a lover who should see his Beloved's face in the twilight, while his clothes are infested with hornets and scorpions, which continually torment him. But should the sun arise and reveal his Beloved's face in all its beauty, and the noxious vermin leave off molesting him, then the lover's joy will be like that of God's servant, who, released from the twilight and the tormenting trials of this world, beholds Him without a veil. Abu Suleiman said, "He who is busy with himself now will be busy with himself then, and he who is occupied with God now will be occupied with Him then."

Yahya Ibn Muaz relates, "I watched Bayazid Bistami at prayer through one entire night. When he had finished he stood up and said, 'O Lord! some of Thy servants have asked and obtained of Thee the power to perform miracles, to walk on the sea, and to fly in the air, but this I do not ask; some have asked and obtained treasures, but these I do not ask.' Then he turned, and, seeing me, said, 'Are you there, Yahya?' I replied, 'Yes.' He asked, 'Since when?' I answered, 'For a long time.' I then asked him to reveal to me some of his spiritual experiences. 'I will reveal,' he answered, 'what is lawful to tell you. The Almighty showed me His kingdom, from its loftiest to its lowest; He raised me above the throne and the seat and all the seven heavens. Then He said, "Ask of me whatsoever thing thou desirest." I answered, "Lord! I wish for nothing beside Thee." "Verily," He said, "thou art My servant."'"

On another occasion Bayazid said, "Were God to offer thee the intimacy with Himself of Abraham, the power in prayer of Moses, the spirituality of Jesus, yet keep thy face directed to Him only, for He has treasures surpassing even these." One day a friend said to him, "For thirty years I have fasted by day and prayed by night and have found none of that spiritual joy of which thou speakest." Bayazid answered, "If you fasted and prayed for three hundred years, you would never find it." "How is that?" asked the other. "Because," said Bayazid, "your selfishness is acting as a veil between you and God." "Tell me then, the cure." "It is a cure which you cannot carry out." However, as his friend pressed him to reveal it, Bayazid said, "Go to the nearest barber and have your beard shaved; strip yourself of your clothes, with the exception of a girdle round your loins. Take a horse's nose-bag full of walnuts, hang it round your neck, go into the bazaar and cry out, 'Any boy who gives me a slap on the nape of my neck shall have a walnut.' Then, in this manner, go where the Cadi and the doctors of the law are sitting." "Bless my soul!" said his friend, "I really can't do that; do suggest some other remedy." "This is the indispensable preliminary to a cure," answered Bayazid, "but, as I told you, you are incurable."

The reason Bayazid indicated this method of cure for want of relish in devotion was that his friend was an ambitious seeker after



place and honour. Ambition and pride are diseases which can only be cured in some such way. God said unto Jesus, "O Jesus! when I see in My servants' hearts pure love for Myself unmixed with any selfish desire concerning this world or the next, I act as guardian over that love." Again, when people asked Jesus "What is the highest work of all?" he answered, "To love God and to be resigned to His will." The saint Rabia was once asked whether she loved the Prophet: "The love of the Creator," she said, "has prevented my loving the creature." Ibrahim Ben Adham, in his prayers, said, "O God! In my eyes heaven itself is less than a gnat in comparison with the love of Thee and the joy of Thy remembrance which Thou hast granted me."

He who supposes that it is possible to enjoy happiness in the next world apart from the love of God is far gone in error, for the very essence of the future life is to arrive at God as at an Object of desire long aimed at and attained through countless obstacles. This enjoyment of God is happiness. But if he had no delight in God before, he will not delight in Him then, and if his joy in God was but slight before it will be but slight then. In brief, our future happiness will be in strict proportion to the degree in which we have loved God here.

But (and may God preserve us from such a doom!) if in a man's heart there has been growing up a love of what is opposed to God, the conditions of the next life will be altogether alien to him, and that which will cause joy to others will to him cause misery.

This may be illustrated by the following anecdote: A certain scavenger went into the perfume-sellers' bazaar, and smelling the sweet scents, fell down unconscious. People came round him and sprinkled rose-water upon him and held musk to his nose, but he only became worse. At last one came who had been a scavenger himself; he held a little filth under the man's nose and he revived instantly, exclaiming, with a sigh of satisfaction, "Ah! this is perfume indeed!" Thus in the next life a worldling will no longer find the filthy lucre and the filthy pleasures of the world; the spiritual joys of that world will be altogether alien to him and but increase his wretchedness. For the next world is a world of Spirit and of the

manifestation of the Beauty of God; happy is that man who has aimed at and acquired affinity with it. All austerities, devotions, studies have the acquirement of that affinity for their aim, and that affinity is love. This is the meaning of that saying of the Koran, "He who has purified his soul is happy." Sins and lusts directly oppose the attainment of this affinity; therefore the Koran goes on to say, "And he who has corrupted his soul is miserable." Those who are gifted with spiritual insight have really grasped this truth as a fact of experience, and not a merely traditional maxim. Their clear perception of it leads them to the conviction that he by whom it was spoken was a prophet indeed, just as a man who has studied medicine knows when he is listening to a physician. This is a kind of certainty which requires no support from miracles such as the conversion of a rod into a snake, the credit of which may be shaken by apparently equally extraordinary miracles performed by magicians.

### *The Signs of the Love of God*

Many claim to love God, but each should examine himself as to the genuineness of the love which he professes. The first test is this: he should not dislike the thought of death, for no friend shrinks from going to see a friend. The Prophet said, "Whoever wishes to see God, God wishes to see him." It is true a sincere lover of God may shrink from the thought of death coming before he has finished his preparation for the next world, but if he *is* sincere, he will be diligent in making such preparation.

The second test of sincerity is that a man should be willing to sacrifice his will to God's, should cleave to what brings him nearer to God, and should shun what places him at a distance from God. The fact of a man's sinning is no proof that he does not love God at all, but it proves that he does not love Him with his whole heart. The saint Fudhail said to a certain man, "If any one asks you whether you love God, keep silent; for if you say, 'I do not love Him,' you are an infidel; and if you say, 'I do,' your deeds contradict you."

The third test is that the remembrance of God should always remain fresh in a man's heart without effort, for what a man loves he constantly remembers, and if his love is perfect he never forgets

it. It is possible, however, that, while the love of God does not take the first place in a man's heart, the love of the love of God may, for love is one thing and the love of love another.

The fourth test is, that he will love the Koran, which is the Word of God, and Muhammad, who is the Prophet of God; if his love is really strong, he will love all men, for all are God's servants, nay, his love will embrace the whole creation, for he who loves any one loves the works he composes and his handwriting.

The fifth test is, he will be covetous of retirement and privacy for purposes of devotion; he will long for the approach of night, so that he may hold intercourse with his Friend without let or hindrance. If he prefers conversation by day and sleep at night to such retirement, then his love is imperfect. God said to David, "Be not too intimate with men; for two kinds of persons are excluded from My presence: those who are earnest in seeking reward and slack when they obtain it, and those who prefer their own thoughts to the remembrance of Me. The sign of My displeasure is, that I leave such to themselves."

In truth, if the love of God really take possession of the heart, all other love is excluded. One of the children of Israel was in the habit of praying at night, but, observing that a bird sang in a certain tree very sweetly, he began to pray under that tree, in order to have the pleasure of listening to the bird. God told David to go and say to him, "Thou hast mingled the love of a melodious bird with the love of Me; thy rank among the saints is lowered." On the other hand, some have loved God with such intensity that, while they were engaged in devotion, their houses have caught fire and they have not noticed it.

A sixth test is that worship becomes easy. A certain saint said, "During one space of thirty years I performed my night-devotions with great difficulty, but during a second space of thirty years they became a delight." When love to God is complete no joy is equal to the joy of worship.

The seventh test is that lovers of God will love those who obey Him and hate the infidels and the disobedient, as the Koran says: "They are strenuous against the unbelievers and merciful to each

other." The Prophet once asked God and said, "O Lord! who are Thy lovers?" and the answer came, "Those who cleave to Me as a child to its mother, take refuge in the remembrance of Me as a bird seeks the shelter of its nest, and are as angry at the sight of sin as an angry lion who fears nothing."

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## TRUTH

*Priscilla May Moore*

*Truth is hidden in common things:  
In sun and wind and silver rain;  
In jeweled dews that morning brings;  
In the quiet peace that follows pain;  
In flowers that bloom beneath the snow;  
In songbirds' salvos to the dawn.  
In all the lovely things that grow  
The Truth of God lives on and on.*

*Truth is found wherever man  
Can hold aloft its torch of light,  
Which since our planet first began  
Has led to freedom and the right.*

*Truth is present everywhere,  
And those who seek it find it now;  
It brings new joys for every care,  
New strength for every day somehow.*

*Though dark the night, though sad the day,  
The good truth is that God is near  
To lift the soul and light the way,  
To bid the heart, "Be of good cheer!"  
Yes, Truth is all and Truth is here;  
For Truth is beauty, life, and peace.  
With eyes to see and ears to hear,  
We find Truth's blessings never cease.*

—Daily World

# Facts and Forces

## The Palestine Problem

"The British sold a horse which they did not own to two people," Sufi Mutiur Rahman Bengalee, Moslem scholar and missionary and leader of the Ahmadiyya Moslem Movement in the United States, said last night in his discussion of the Palestine question.

### Gives History of Issue

The Sufi referred to the Hussain-McMahon agreement of 1915 in which the British agreed to give the Arabs complete independence in Palestine in return for Arab assistance in driving the Turks away from the Suez Canal. Hussain was the sharif of Mecca at the time of the agreement and McMahon was the high commissioner of Egypt, representing the British.

In 1917 the British engineered another deal with the Zionist Movement in which the British guaranteed the Zionists freedom in Palestine in return for financial help in the first World War with Germany. Both the Zionists and Arabs completed their agreements with the British but the British took over the control of Palestine through a League of Nations mandate when the Zionists and the Arabs could not agree, the Sufi said.

The agreement with the Zionists was made by Lord Balfour and the agreement has borne his name to the present day, the Sufi said. The Zionists established foreign immigration into Palestine and the Arabs found themselves under British and Zionist control.

"There was such a large influx of foreign Jews into Palestine that the Arab majority found itself threatened with becoming a minority," the Sufi said, "and it was only natural that the Arabs should resist. The Arabs and the real Palestinian Jews had lived in harmony for centuries," he continued, "and the problem today is between the Arabs and the foreign Jews."

He said that a solution of the question would be that all Jewish refugees, who have come to Palestine since the beginning of the present war, should be returned to their native lands at the end of the war, otherwise the winning of the war will be useless at least as far as Palestine is concerned.

### Holds Prior Rights

The Sufi pointed out that Palestine has been the home of the Arabs for 13 continuous centuries and that the Jews have only controlled the country for about 100 years. He said the second British pledge to the Zionists was illegitimate since the British had already bargained with the Arabs

and had promised them control of Palestine which at the time of the agreement was under Turkish rule. He maintained that the present progress of the Jews in Palestine is being made at the expense of the Arabs and that a national home for Jews has already been established in Palestine.

He maintained that under no circumstances must the influx of Jews into Palestine be allowed and that independence must be given to the Arabs with minority rights guaranteed for the Jews.

"Palestine belongs to the Arabs as England belongs to the British and France to the French," the Sufi said. "To allow the Zionists to chase the Arabs out of Palestine would be the same as allowing the Indians to chase the Americans out of this country. The Muhammadan world is united on the Palestine problem. Palestine is as sacred to the Moslems as it is to the Jews and the Christians."

—*The Springfield Union*

## India's War Effort — and its Significance

In the far-flung British Empire India is the key stone. Her geographical position is of the greatest strategic significance. Her natural resources can supply all war materials. India need not go to the United States for Lease Lend, for she has all that she needs at home.

What has India done to help the war effort? She has contributed generously in money, material and men.

In money the poorest peasant and the ruling Princes have alike contributed. For instance, in the dark days of the Blitz the Nizam of Hyderabad gave £100,000 to the R.A.F., and this money helped to build up the force that brought down 500 enemy planes.

Though India is a poor country, and people live on fourpence a day in the Punjab, yet all have subscribed in some way. There are the Indian Defence Bonds. Also the Groats Fund, which has raised about six million pounds. Some of this money was sent to the Lord Mayor of London to help the air raid victims, and also to St. Dunstan's. The Indian Comforts Fund, of which Mrs. Amery is the Chairman, sends out parcels to Indian prisoners of war, 14,000 of whom are in Europe. They get 500 parcels a week, at the cost of £2 4s. a parcel, and all the cost is met from the Indian Purposes Fund.

The money has flowed, and the rising tide is still going on.

India has expanded her fighting forces to a very great extent, and side by side with this expansion has come the growth of her production of war equipment. Before the war, out of a population of 398 millions, we had only an army of 223,000, of which only 180,000 were Indian. A very small army; but at the same time we did not regard our borders as the strategic frontiers of India. The outer bastions were Malaya and Singapore

in the East, and the Suez Canal in the West. The Indian Army, which was good and well-disciplined, was effective against any neighbouring enemies. But it was not sufficient to stand up against the Japs and the Germans.

So it was decided in 1939 to re-arm and mechanise the Army, and the British Government undertook this task, spreading the programme out over five years. At that time seventy per cent of the arms came from outside India, and only thirty per cent from Indian factories. And eighty per cent of the officers were British.

Since the war enormous progress has been made. The difficulties were very great. The recruits were mostly country men, taken from the plough, and quite illiterate. These had to be drilled, trained, disciplined, and taught to fight with modern arms as mechanical units.

Then came the set-backs of Narvik, Dunkirk, and the fall of France, etc. The Navy and the Army of France were lost. We had to defend the Middle East, which is not only important for all the United Nations, but is a vital centre for the defence of India. New armies had to be formed and sent out. All difficulties were overcome. Recruiting figures rose rapidly. From 30,000 a month in 1939 the numbers went up to 50,000 a month in 1940-41, and up to 70,000 in 1942, and they are still going up.

All this is more remarkable when you remember that in India there is no conscription. All these men were volunteers. Despite the fact that political influence was brought to bear against India helping the war effort, it had no effect at all upon recruiting, which simply went on increasing.

The Army grew to two million. And the percentage of Indian officers rose from twenty per cent to thirty-six per cent. The equipment was also an Indian achievement. Whereas we had only undertaken to equip thirty per cent of a small army, not only did we raise the men, but we equipped ninety per cent of a big army. Factories have sprung up all over India. We have great steel producing centres. We make bullet-proof armour, and also armour-piercing bullets. What we cannot yet produce, like aeroplanes, we get from England and assemble in India.

This new Indian Army, with its modern equipment, trained for offence and defence, was launched in Syria and has since covered itself with glory. The whole of Abyssinia was cleaned up by the 5th Division of the Indian Army. At El Alamein the 4th Indian Division took the brunt of the German attack, reformed, broke through the enemy defences and chased the Germans back. They captured 100,000 prisoners. There have already been three Indian V.C.'s in this war, and several other honours have been won.

For two hundred years India has been under the protection of the White Ensign, but she also had a small navy of her own, the Royal Indian Navy. There were twelve to fourteen ships in this force at the outbreak of

war, and they did good work in keeping the Red Sea open, and later the supply lines to Russia, through the Persian Gulf. We have now enlarged this Navy and the percentage of Indian officers has risen to 55.8 per cent from the previous five per cent. Indian sailors have also fought with the Royal Navy, which has complimented them on their loyalty and courage; and the Indian Mercantile Marine has been with the Merchant Navy throughout, and has helped in the Battle of the Atlantic.

At the beginning of the war we had only one squadron of the Indian Air Force, and five flights of Volunteer Reserve. To-day, there must be ten times more. They do splendid work in Burma, and policing and on reconnaissance with the Navy. Lately the Duke of Gloucester presented them with a badge, and said that though their history was young, their performance was as good as that of any other Allied country. The I.A.F. and the R.A.F. are working together in harmony. Many officers are being trained under the Empire Training Scheme. They will be together in the new invasion work.

The significance of India's wonderful war effort in men, material and money is, that in spite of detractors, the experienced Indians prominent in public life have realised that unless the United Nations win the war, the aspirations that India shall function as an independent democratic unit in the comity of nations will be flattened out.

With independence there is always inter-dependence of fellowship and all good economic relations. The Indians and the members of the British Commonwealth of Nations are not united by ties of kinship. But moral and cultural foundations, and common spiritual values are stronger than any other ties, and we must sincerely trust that the thoughtful statesmen and politicians of Great Britain will share these values equally with India as with other nations.

By Sir Hassan Suhrawardy, O.B.E., D.Sc., LL.D. — Victory, Now and After. (London)

### Japan's War On Christianity

One evening in Shanghai, shortly before Pearl Harbor, I was sitting with Colonel S. Nishihara, spokesman for the Japanese Army. Nishihara had partaken of too much of his native wine, *sake*. Between bites of raw fish he told me of the "virtues" of his Emperor, Hirohito.

"You should become a Shintoist and follower of the Emperor," he said. "Come, now, Colonel," I protested, "I understand you are a Christian, registered in the Christian Church in Japan. You Christian Japanese don't feel the same about the Emperor as other Japanese — or do you?"



Nishihara pulled himself together slowly. Obviously, I had deeply offended him. "I was registered as a Christian for only one reason — for the Emperor!" he shouted, glaring at me through bloodshot eyes. "The Imperial Army ordered me to attend a Christian mission school so that I might learn English from your teachers."

"But we aren't dependent on mission schools any more," Nishihara said. "Japan has developed her own teachers. Our universities and hospitals now are far better than the mission institutions."

I asked Nishihara whether the average Japanese felt any gratitude toward the Christian missionaries for the humanitarian work they had done in Japan. "Gratitude?" The little colonel smiled. "Self-respecting Japanese resent the fact that we have had to accept anything from you foreigners. We are a superior race. We descend from the gods. It is you who should be learning from Japan. Some day Japan will control the world. Christianity will be wiped out." A half melancholy look came into his eyes. "You know," he recalled, "I did like those Christian hymns. Very strange music." He launched into "Onward Christian Soldiers."

I found something too sinister in the way Nishihara was singing that hymn. Just a few hours earlier I had reported the bombing of another Christian mission in interior China. That had been the twentieth such raid in less than a year.

Nishihara's *communiqué* that afternoon in Shanghai had said: "To-day our planes successfully bombed an *important objective* in Honan Province."

Yes, everything associated with Christianity had indeed become an "important objective." The Japanese Government persistently denied that it was trying to wipe out Christianity, but the facts spoke for themselves . . . . .

Japan's plan of operations against Christianity on both the military and diplomatic fronts has long been obvious. First, every Christian mission behind the Chinese lines is to be levelled to the ground by bombing. They hope the missionaries can be killed in the ruins of their missions or terrorized into fleeing from Free China. Few missionaries have fled, but many have become martyrs. Hundreds of churches, schools and hospitals lie in ruins.

The Japanese have carried out more than 800 bombing attacks on Christian missions in China in the past six years. Thousands of Chinese and foreign Christians have been killed or maimed as they were attending religious services or mission schools. The majority of victims have been young students, sometimes as many as 500 in five minutes.

This massacre has been a long time in bringing itself to the attention of the Christian world. Each individual bombing makes only a small, in-

conspicuous item on the inside pages of our daily newspapers. But in the aggregate these systematic bombings should go down in history as one of the bloodiest and most ruthless campaigns ever carried out against any comparable number of Christians.

The second front on which Japan has been at war with Christianity has been behind her own lines in China, the Philippines and other occupied areas. The vast majority of Christian missionaries have been driven from their posts, imprisoned, or confined in concentration camps.

Many have been shot, beaten, given the "water cure" or subjected to atrocities too terrible to be described. Christian parishes everywhere have been turned over to Japanese "Christian missionaries" who serve under orders from the Religious Department of the Japanese Army.

These Japanese "Christian missionaries" total about fifteen times as many Christian ministers and priests as have been ordained in Japan in the past thirty years. The majority of them are carefully disguised, specially trained Shintoist priests. Their job is to sabotage Christianity from within. They don't ask the native Chinese or Filipino to give up Christianity. They tell him to remain a Christian, but to forget the lies which the Western barbarians have taught him in the name of Christianity.

—Robert Bellair in DOMINION and THE WORLD TODAY. (London)

## MY HAND IN GOD'S

*Florence Scripps Kellogg*

*Each morning when I wake I say,  
 "I place my hand in God's today";  
 I know He'll walk close by my side  
 My every wandering step to guide.  
 He leads me with the tenderest care  
 When paths are dark and I despair—  
 No need for me to understand  
 If I but hold fast to His hand.  
 My hand in His! No surer way  
 To walk in safety through each day.  
 By His great bounty I am fed;  
 Warmed by His love, and comforted.  
 When at day's end I seek my rest  
 And realize how much I'm blessed,  
 My thanks pour out to Him; and then  
 I place my hand in God's again.*

—Daily World

# Fundamental Teachings of Islam

By

**Maulana J. D. Shams. H. A.**

Islam (with soft 'S') is the name of our religion, which is wrongly called Mohammadanism. Islam means complete submission to the will of God, that is, to obey His Commandments with one's heart and soul. According to its root it means also peace and reconciliation. The object of its teachings, therefore, on the one hand, is to explain the means of attaining communion with God, an indispensable condition for eternal happiness and everlasting tranquillity of mind, and on the other hand to furnish guidance to establish peace and brotherhood between individuals and the various groups of mankind. The word Moslem means a person who submits himself entirely to the will of God. Jesus Christ in this sense, was a Moslem as he always sought the will of God.

## The Five Pillars of Islam.

There are five fundamental principles on which Islam is based.

- 1—Declaration "I bear witness that there is none worthy of worship besides Allah, and I bear witness that Muhammad is the messenger of Allah.
- 2—Observance of "Salat" (prayers).
- 2—Payment of Zakat (obligatory alms).
- 4—Observance of fasts in the month of Ramadhan.
- 5—Performance of pilgrimage to Mecca if possible.

The oneness of God is the corner stone of the teachings of Islam. All the divine prophets, according to the Holy Quran taught their respective peoples the oneness of God, and enjoined them to worship Him alone.<sup>2</sup>

Jesus Christ also taught the same lesson when Satan asked Jesus to worship him, he answered: "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve."<sup>3</sup>

The words, "Muhammad is the messenger of Allah," were included in the declaration, in order that he should be taken as a perfect example for mankind for the worship of God and resignation to His will, and also that he might not be deified as Jesus, Buddha, Krishna and other prophets, contrary to their teachings, were deified by their followers.

2—Prayers and Fasting are prescribed in nearly all divine religions to elevate the spiritual condition of man. Both, prayers and fasting are the prime means for shunning evils, indecencies, and rejecting all satanic appeals.

Jesus Christ also said: "Howbeit, this kind goeth not out but by prayer and fasting."<sup>4</sup>

Islam has emphasised these two points more than any other religion. There are five obligatory prayers daily, which means that a Moslem must present himself before his Creator five times every day and worship Him.

The mode of the Salat (the Moslem prayers) contains collectively all the ways such as standing, bowing and prostration, adopted by the different nations as symbols of perfect humility, respect and reverence. The prayers which are said in the Salat are perfect and cover all requirements of human nature. The Salat is a demonstration of body, tongue and heart to express our love for our Creator. A perfect accord, therefore, between our heart, tongue and outward actions is of paramount importance. It is obvious that a person, who avows five times daily before his Creator, that he loves Him, obeys His commandments faithfully and resigns himself to His will, would certainly try his best to shun all kinds of sin and be dutiful to his God and his fellow beings.

3—Islam enjoins upon every adult Moslem be he a king or a beggar that duty of keeping fasts during the month of Ramadhan every year. Those suffering from a temporary illness and those who are on a journey during Ramadhan are permitted to substitute an equal number of days during some other part of the year. Those who are suffering from some permanent disorder, or are too old, or too

weak to be able to keep fasts, are exempted altogether. They are enjoined, however, to feed a poor person during the fasting month if they possibly could afford. The time of the fast is from dawn to sunset, during which the observer of the fast must abstain from food and drink of every description.

Besides many other spiritual and physical benefits the month of fasting contains the following lessons.

- 1—All human beings, rich and poor are equal in the sight of God. They are without exception bound to observe the orders of the Creator, therefore they should consider themselves as brothers.
- 2—When a rich person by fasting suffers the pangs of hunger and thirst, it makes him think about the poor and the orphans who seldom have the chance to eat their fill, and he will thereby be moved to provide for them, at least the essential necessities of life.
- 3—It is obvious that a person who abstains from enjoying lawful things at the commandment of God, will hate to touch the unlawful things. Thus by fasting one acquires control over oneself, whereby one's will power grows stronger; herein is the source of becoming virtuous, and abstaining from vice. Thus fasting elevates the observer to the higher stage of spirituality.
- 4—Zakat. The fourth principle (Zakat) is an annual tax levied by the Islamic Government on all money, precious stones, metals, animals, etc., provided it has been in possession of a man for one year or more. The percentage differs according to the objects. On money for instance it is  $2\frac{1}{2}\%$ , on agricultural produce provided the land would not be taxable is 10% if unirrigated, and 5% otherwise. The Holy Prophet of Islam has said: "God has made Zakat obligatory; it must be levied on the rich and restored to the poor."<sup>5</sup> By introducing this system Islam has acknowledged the right of the poor and the needy in the wealth of the rich. It is the duty of the Moslem Government to provide the poor with the indispensable necessities of life and to spend a portion of the Zakat for their uplift and by adopting all possible means for their progress.
- 5—The fifth principle is the Hajj, i.e., pilgrimage to Mecca. It is incumbent upon those Moslems only who are in a position to afford

all expenses of the journey and for their families at home until their return.

One object of all these commandments is to create a unity and perfect brotherhood between all the Moslems; to remove the false pride or superiority and to create a kind of equality and harmony among all Moslems, both the rich and the poor. Islam besides fixing Zakat, that is a certain portion in the wealth of the rich for the poor, has appointed various times for their meeting in order that they may benefit by these mutual associations. The inhabitants of a district of a town are enjoined to assemble in the mosque of that district five times daily. Every Friday there is a weekly gathering for all the Moslems of the town in the biggest mosque for Friday prayer. There are no reserved seats in the mosque for the rich, but he who arrives first will have the right of being in the front row. The rich has no option but to stand shoulder to shoulder with the poor. As soon as the worshippers enter into the mosque they find themselves in an atmosphere of equality and brotherhood.

Then again the Moslems from all parts of the world gather together at Mecca once a year on the occasion of the pilgrimage. The pilgrimage like Fasting and Salat contains a practical lesson of equality and true brotherhood. During the performance of the rites of the Hajj, every pilgrim, be he king or peasant, rich or poor, is enjoined to wear the same dress, consisting of two white sheets. They are forbidden all kinds of luxury, and given the training of to live frugally like the poor. The scene of assembly at Arafat, gives a wonderful manifestation of unity, brotherhood and equality, when all the pilgrims of various countries speaking diverse languages, acclaim their Lord in one Arabic language. "Allahum-ma-Labbaika." "Allahum-ma-Labbaika; we are ready, we are ready to resign ourselves to Thy will O God." This scene impresses upon the participants that all of them are members of the same family, and are the children of God, before whom all are equal. They visit there, the sacred places which remind them of the sacrifices made by Abraham, Hagar, Ishmael, and the Holy Prophet of Islam, and their devotion and faithfulness to God. It reminds them also of the Grace of God upon these persons and how He made them prosperous. It creates in them also sympathetic

feelings to help the poor. There they can make acquaintance with other Moslems of various countries. They interchange their views. They hold conferences to consider the means of the welfare of the Moslem community as a whole. In short there are many benefits both spiritual and temporal in the Hajj, which cannot be explained in a booklet of this size.

Articles of Faith mentioned in the Quran are (1) To believe in Allah, (2) His angels, (3) His books, (4) His messengers, (5) The Last day or hereafter.

It is necessary for a Moslem to believe in all the prophets without exception, whether they preceded the Holy Prophet of Islam such as Jesus, Moses, Abraham, Zoroaster, Krishna, etc., or followed him as the Promised Messiah, whose coming was foretold by the Holy Prophet himself. The prophets who preceded him were sent only to particular nations, while he was sent to all peoples.

Islam does not recognise any difference of sexes in spiritual matters. God says in the Holy Quran. "Whoever does good, whether male or female, while he is a believer, these shall enter the garden in which they shall be given sustenance without measure."<sup>1</sup>

Heaven and Hell: According to Islam Heaven is everlasting, and Hell is limited. "Islam regards hell as a place of reformation where sinners will be purged of their sins to enable them to find their way ultimately to heaven and enjoy the reward of the good deeds they did in this world — there being none who has not done more or less some good deeds in this life." It is related that the Holy Prophet said: "Surely a day will come over hell when there shall not be a single soul in it." It should be remembered that the next world is not a material world, consequently Heaven and Hell also are not material.

There is no fatalism in Islam as it is generally known in the West. Islam does not recognize original sin but teaches that child is born of pure nature. Salvation depends on God's Grace. Both true faith and good deeds are necessary merits to attract His Grace. The only way of doing His will is to accept all that comes from Him with utmost readiness.

#### REFERENCES

- 1—John 3, 30. 2—The Holy Quran 16, 36. 3—Matthew 4, 10. 4—Do. 17, 21.  
5—Bukhari Vol. 1, P. 167 Osmaniyya Press, Egypt. 6—The Holy Quran 40, 40.

# Bookshelf

## On Islam and The Arabs

**THE WORLD OF THE ARABS.** By Edward J. Byng. Little, Brown and Company, Boston, 1944. PP 325. \$2.50.

**MEET THE ARAB.** By John Van Ess. The John Day Company, New York, 1943. PP 229. \$3.00.

Never in the annals of mankind was there a more crying need for the mutual understanding of the peoples of the world. This global war has made it crystal clear that the days of "isolationism" or "aloofness" are over. Peoples of the world are inextricably interdependent. The foundation of an enduring peace cannot be laid unless the nations of the world join hands in a spirit of sympathy and understanding based upon thorough and accurate knowledge of one another. It is a happy sign that there has developed an awakening in the Western horizon for the study of the other peoples, their history, their religion and their culture. **THE WORLD OF THE ARABS** by Edward J. Byng constitutes one of those books which will go a long way to create understanding. The vast majority of the American people are utterly unacquainted with the mighty contribution of Islam to the Occidental civilization:

"In the tenth century A. D. when one half of Europe was pagan and savage and the other half steeped in religious fanaticism, ignorance and squalor, Baghdad, Cairo, Cordoba, capital of the Moslems of Spain, and many other Arab cities, had colleges, free hospitals for the poor, complete sewer system, hundreds of thousands of houses with bathrooms, thousands of public baths, hundreds of public libraries. Our basic knowledge of military science, navigation, horse breeding and equestrianism, algebra, chemistry, medicine, astronomy, and even of the teachings of Aristotle, was handed down to the Christian West by the Moslem Arabs. So with millions of our soldiers passing through Moslem countries, it is time we got acquainted with Islam in a spirit of humility."

This book tells with remarkable boldness and clarity how deeply is the West indebted to Islam and its votaries.

In the opinion of the present reviewer, a distinct contribution of the volume is that the author has wisely called the attention of his readers to an important fact which must be borne in mind by all serious students of Islam:

"Our western picture of Islam is a pitiful caricature of the reality. It is the result of thirteen hundred years of religious propaganda." (xii)



"But through repetition an untruth becomes not a truth but a prejudice. . . . Thirteen centuries of propaganda has blinded us to the true history of Islam." (P 145).

The present volume which happens to be one of the best on the subject deserves a wide circulation.

MEET THE ARAB by John Van Ess, written with a careless and slipshod ease by a Christian missionary who has lived among the Arabs for forty years, is full of facts, fiction and fun. Throughout the book, the author has displayed the typically Christian missionary spirit of representing Islam and the Moslems. As soon as the book came to my hands, I hastened to the Chapter, "ALLAH, HIS BOOK AND HIS APOSTLE," and was amused to read: "To Allah are given ninety-nine "beautiful names" or attributes. An Arab once told me that the hundredth name is known only to the camel, and the camel won't tell. That is why he looks so supercilious." (P, 35) This will abundantly illustrate the sources of the learned author's information. This is how the Christian missionaries paint the picture of Islam.

The principal characteristic of this work consists in the jokes and fun with which the author has endeavored to entertain his readers. Let me cite one example. In giving a description of his thrilling adventures among the Marsh Arabs, the Christian missionary tells us how he passed for a physician among those uneducated people. He said to a Chief, "I am a tabib — a doctor".

"A tabib?" said he (the chief). "Then I will test your skill. I will bring you a sick man. If you cure him, you are our honored guest. If you fail, pkhkhkh," and he drew his hands significantly across his throat.

"Bring along your sick man," I said, as confidently as circumstance seemed to require. But inwardly I prayed. "Oh Allah, anything but a leper."

"Bring Abu Farhan," said the chief, and in a few moments an old man was brought in groaning and writhing in pain. I diagnosed it as colic and gave him the biggest dose of morphine I think any mortal has ever swallowed and survived.

In a few minutes he was asleep, and my skill had been vindicated. I did a thriving practice for the next hour, trusting rather to the harmlessness of my remedies than to their potency. Ink-pills, I had found through the years, were especially popular with Arabs. Their lurid colors and lethal taste seemed to foster confidence, and so the faith of the patient generally co-operated, as the text books say it should. After a while the chief himself called a halt and drove out the patients with his huge fists and feet. We had supper together, he and I — grilled fish, rice and buffalo milk." (P 94)

While reading this anecdote, the thought came to my mind that this torch-bearer of Truth does by no means deserve to be called a Christian. Be-

cause, according to the Gospel records, one of the miracles performed by Jesus was to cure the leper. And Jesus said:

*"Verily, I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20).*

*"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matthew 21:22).*

Had the author of this slangy, entertaining volume possessed faith as a grain of mustard seed, he would have welcomed the leper instead of being afraid of him.

If the reader peruses this book with the above remarks in his mind, he will find some information in it; as we have observed at the very outset, the work is full of facts, fiction and fun. S.M.R.B.

## On the Bible and Christianity

THE BIBLE IS HUMAN. By Louis Wallis. Columbia University Press, New York — 1942. PP 330. \$2.50.

THE FALL OF CHRISTIANITY. By G. J. Herring. Fellowship Publications, New York — 1943. PP 243. \$1.50.

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THE BIBLE IS HUMAN is a very valuable book for the students of the Bible. Its treatment of Israel's development in Palestine from pre-historic times to the Exile is really masterful. In tracing the evolution of the Hebrew race, Mr. Wallis sheds much illumination upon many obscure matters by his highly developed social vision. Following a rigorously scientific method, he brings the Old Testament out of a false supernatural realm and restores it to the purely human scene. Though the bulk of the volume deals with the Old Testament, the final chapter on "Significance of the Bible history" makes a suggestion as to what it would involve if applied to the literature of the New Testament.

We find ourselves in cordial agreement with the author when he expresses his gratitude to his wife for suggesting the name for the book, THE BIBLE IS HUMAN. For this is precisely what the Bible is — a purely human document. The history of the Bible reveals that the extant Bible was committed to writing from various sources, covering many, many centuries and underwent great changes and interpolations before it had assumed its present form as the author has amply proved in the course of his monograph. This volume should be a "must" reading for every student of the Bible.

THE FALL OF CHRISTIANITY was written "between two wars" and its main thesis is: "The Christian Church of the first centuries took a positive stand against war and against absolute authority of the State. Since the reign of Constantine, however, the Church has steadily retreated before the encroachments of war and the State. In this retreat, declares Professor Herring, can be seen the fall of Christianity."

This book strongly advocates pacifism which does not approve even of a defensive war. No one who has read the New Testament ethics can question the soundness of the stand taken by the author in his scholarly exposition. By participating in war, the Christians have, according to the author, proclaimed the defeat and fall of Christianity and declared a moratorium on Christian ethics.

The boldness and the clarity with which Prof. Herring has stated his case deserves admiration. This book should be read by every one desirous of gaining a first-hand knowledge concerning Christian attitude toward war. I.H.

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"By a fortune absolutely unique in history, Muhammad is the threefold founder of a nation, of an empire, and of a religion. Scarcely able to read and write, he was yet the author of a book which is a poem, a code of laws, a book of common prayer, and a bible in one, and is revered to this day by a sixth of the whole human race as a miracle of purity of style, of wisdom, and of truth. It is the one miracle claimed by Muhammad — his standing miracle, he called it — and a miracle indeed it is."—Bosworth Smith.

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